February 6
1941

Millennial Star

"And A Little Child Shall Lead Them"

Vol. 103, No. 6 Thursday, February 6, 1941

POETRY

PEACE

Although this world is torn and shattered,
By our human strife,
Let us bolt and bar the door
Upon our "Inner life."
Let us keep a quiet place,
To which we can withdraw;
And ask God to heal our wounds.
Our courage to restore.

Let us keep peace within ourselves,
Unmoved and unafraid;
Let us learn to look ahead,
Cultivate the plans we've made.
We'll try to make our "Inner life,"
A world of quietude,
Where our fears are put to flight,
Where strength can be renewed.

We'll build an "Inner Sanctuary"
Of serene and quiet happiness;
No fear of the tomorrow,
But a calm sweet loveliness
Where joy will grow, and faith renew,
And confidence increase;
Outside there will be cruel war,
Within, there will be PEACE.

—Peggy Chapman.

THOUGHT FOR THE WEEK:

The darkest night the world has ever known did not put out the stars.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

Vol. 103, No. 6 Thursday, February 6, 1941 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 2s. 3d. for three months; 4s. 6d. for six months; 6s. 9d. for nine months; and 8s. 8d. per year.

JAMES P. HILL
Editor—Publisher

149 Nightingale Lane, London, S.W.12. Telephone BATtersea 4510

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

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EDITORIAL

An Unquestioned Sincerity *by President Heber J. Grant* 88

ARTICLES

The Need For Communication Between Heaven And Earth *by Elder Joseph F. Merrill* - - - - - 82

"And A Little Child Shall Lead Them" *by Brother Frederick Webb* 87

Faith And Prayer *by Brother (Sergt.) Frederick Neal* 90

Gold And The Gospel - - - - - - - - - 93

SPECIAL FEATURE

Stories Of Some Of Our Hymns *by Elder George D. Pyper* 85

Doings In The Districts - - - - - - - - - 96

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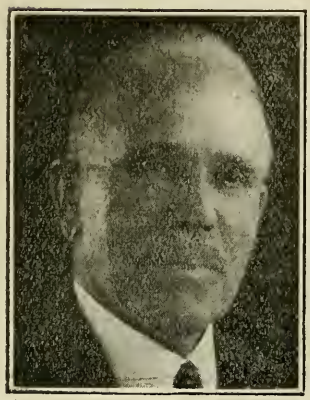
THIS WEEK'S COVER

"Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

The Need For Communication Between Heaven And Earth

By Elder Joseph F. Merrill
Of the Council of the Twelve Apostles



Elder Joseph F. Merrill

FROM a religious point of view the Mormon people are very fortunate, for they believe in Jesus Christ as the Redeemer of all the descendants of Adam and in the divine mission of Joseph Smith, in both with much fervency and strength of conviction.

Sin and death came into the world through the fall of Adam. Christ came into the world to break the bonds of death and redeem all Adam's descendants from the effects of the original sin. As a result, all men born of Eve in this mortal world will live again as resurrected persons—this because of the death and resurrection of Jesus Christ our Lord. "There is no death." None of God's spirit-children, born in mortality through our mother Eve, will suffer annihilation. It is likely if men only understood the truth relative to these matters, all of them would have a feeling of thankfulness; and Mormonism—the restored Gospel of Jesus Christ in its fulness through the labours of the Prophet Joseph Smith—gives all Latter-day Saints additional cause for thankfulness. As a result of the work and teachings of Joseph Smith, their faith in the reality of the earth-life of Jesus Christ and in the saving power of His mission is so strong with many of them that it has become a certitude—immensely more than a faith which is more or less nebulous, having little or no influence on daily conduct—and a certitude, or at least a firm conviction, that results in their making daily efforts to live genuine Christian lives.

Latter-day Saints "believe the Bible to be the word of God, as far as it is translated correctly." Hence they believe that God revealed Himself to His chosen prophets, as taught in the Bible, often in a miraculous manner. Therefore these prophets were divinely guided and taught. It was only from heaven that mortal men could possibly learn of the Father's plan of salvation for His children. It was therefore absolutely necessary for Him to raise up divinely inspired men to teach His children their relationship to Him and His plan concerning them. Certainly there was communication between God and His prophets. He heard their prayers, knew the righteous desires of their hearts and their needs, and He provided accordingly. Of these facts real Christians have no doubt.

Now Latter-day Saints believe that in modern times the need for communication between heaven and earth, between God

and His children, is, and has been, urgent—no less than in biblical days—and that this need has been supplied. That this should be the case is, in the light of biblical teachings, perfectly logical. In His great sermon on the Mount Jesus said: "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7: 7-11.)

Again: The Apostle James was very specific in this matter when he wrote: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1: 5.)

In neither of the quotations is there the least intimation that either Jesus or His apostle James intended to limit the instructions to those who heard them at the time. Obviously these instructions were universal and were intended for all who would comply with the conditions. What these conditions are were stated by James in these words: "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (James 1: 6, 7.)

When the lad Joseph Smith read the words of James, he believed in them. He was greatly in need of wisdom, so one bright spring morning in 1820 he went into the woods not far from his home to pray. His simple, earnest prayer was heard and answered in one of the most glorious visions ever given to mortals. Our Heavenly Father and His beloved Son, Jesus Christ, appeared to Joseph, and spoke to him. From that transcendantly glorious vision came finally the Church of Jesus Christ of Latter-day Saints and its teachings—Mormonism.

In the light of biblical teachings, I repeat, this miraculous manifestation was logical, reasonable and believable. There was need for it. The Christian world had wandered far from a correct conception of the personality of the members of the Holy Trinity—God the Father, His Son Jesus Christ, and the Holy Ghost. Further, the world knew little or nothing of some of the precious principles of the Gospel of Jesus Christ and had an inadequate understanding of others, e.g., the necessity of revelation—a basic principle of Christ's Church, of the necessity and nature of Priesthood in Christ's Church, of salvation for the dead, of the need of temples and the nature of the ordinances therein, etc.

Now the lad Joseph Smith, being a religious-minded boy, was perplexed by the conflicting claims made by the different churches in his neighbourhood. "Do all roads lead to heaven?" Among the churches, is there one more acceptable to God than another? Young as he was he read his Bible diligently and came to the conclusion that the Lord would give the needed help, if sought acceptably. So Joseph learned that the Lord does hear sincere and worthily made prayers. He further learned that the heavens are not closed and that knowledge, wisdom and divine guidance are obtainable in modern times

as they were in olden times—in fact that they are absolutely necessary in a Church that Christ accepts as His Church. And this is the belief of all Latter-day Saints.

But the question naturally arises whether you and I and other ordinary people are privileged to receive guidance from heaven. What do the Scriptures say on this point? What does individual experience say? What does human reason say?

To answer the last question first: The Scriptures teach that all the descendants of Adam are spirit children of our Father in Heaven. And since science has found that in the world of life every seed produces after its kind, it naturally follows that men possess in embryo at least the attributes of the Father of our spirits, God. But since we have the attributes of love, mercy, justice, etc., that our Father in Heaven possesses in fulness and perfection, there can be no reasonable doubt of His love for us. Loving us, He certainly would provide a way to communicate with us. In fact to Moses He said: "For behold this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1: 29.) And through sincere, worthy prayer the Lord has provided an acceptable method of approach to Him—a method open to every one of us as Jesus indicated in the quotation read from St. Matthew. And certainly unless experience demonstrated that answers were obtained to proper types of prayer, sooner or later praying would cease.

But praying has not ceased. Many sincere Christians indulge in prayer, at least occasionally. The Latter-day Saints are enjoined to pray frequently and continually. And multitudes of them know and occasionally fervently testify that some of their prayers, at least, have been answered—some times in a marvellous and even a miraculous way. So much for what experience teaches.

Now to the first question—What do the Scriptures say? We all remember the question that Jesus asked His disciples on one occasion, as recorded in the 16th Chapter of St. Matthew: "Whom do men say that I the Son of Man am? And they said, some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. But he saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew 16: 13-17.)

Further, we read in the 7th Chapter of St. John that in the temple Jesus said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 16, 17.)

On this point of whether God reveals information to individuals as well as to prophets and Church officials, the Prophet Moroni of Book of Mormon fame speaks very plainly. He was about to seal up the plates when in the last chapter he wrote:

"Behold, I would exhort you that when ye shall read these things, if it

(Continued on page 95)

Stories Of Some Of Our Hymns

By Elder George D. Pyper
General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

JOSEPH SMITH'S FIRST PRAYER

Words by George Manwaring

Music by Adam Craik Smyth

WITH A BIOGRAPHICAL SKETCH OF GEORGE MANWARING
By Mrs. L. A. Stevenson

Condensed from Improvement Era

O how lovely was the morning!
Radiant beamed the sun above,
Bees were humming, sweet birds singing,
Music ringing through the grove.
When within the shady woodland,
Joseph sought the God of love.

Humbly kneeling, sweet appealing—
'Twas the boys' first uttered prayer—
When the pow'rs of sin assailing
Filled his soul with deep despair,
But undaunted still, he trusted
In his heav'nly Father's care;

Suddenly a light descended,
Brighter far than noon-day sun,
And a shining, glorious pillar
O'er him fell, around him shone,
While appeared two heav'nly beings,
God the Father and the Son.

"Joseph, this is My Beloved,
Hear Him!" oh, how sweet the word!
Joseph's humble prayer was answered,
And he listened to the Lord.
Oh, what rapture filled his bosom,
For he saw the living God.

"JOSEPH SMITH'S FIRST PRAYER" is based upon the greatest event that occurred in these latter days. It was inspired by the Prophet Joseph Smith's own account of the vision of the Father and the Son.

Visual impression, however, increased the desire of George Manwaring to write the song, for he records that he was immediately inspired by a painting entitled "The First Vision" executed by an artist named C. C. Christenson.

It is surprising that none of the first song writers wrote intimately of the first vision. Parley P. Pratt's "An Angel from on High" and "Hark, Ye Mortals" referred to Cumorah and the Book of Mormon. William W. Phelps penned many songs of the Restoration. Evan Stephens' hymn "The Voice of God is Heard Again" climaxed the great pageant of 1930; but it was reserved for young George Manwaring to translate into song "Joseph Smith's First Prayer." It was first sung in public in the Fourteenth Ward Assembly Hall, Salt Lake City, by a young girl named Sarah Ann Kirkman, who became the wife of Patriarch Joseph Keddington, whose family is noted for its wonderful musical ability.

George Manwaring's simple lines poetize three of the greatest truths of the Mormon faith: First, the power and efficacy of prayer, and the validity of the promise made in the epistle of James (1: 5) that "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not and it shall be given him." Second: The reality of the power of evil, which is in the world and which almost overcame the

Prophet while he was on his knees in the Sacred Grove. Third: The revealing of the personality of God, the Father, and the Son; for Joseph beheld their persons and heard their voices. It was a great and glorious latter day theophany—a manifestation of the fulness of times. This vision is the greatest of which we have any record in sacred literature. On no other occasion, so far as we know, did both the Father and the Son appear at one time to any other man. That is why Joseph Smith was the greatest seer that ever lived.

THE COMPOSER

Adam Craik Smyth, who wrote the music to "Joseph Smith's First Prayer," was born February 29, 1840, at Manchester, Lancashire, England. Like William Fowler, who wrote "We Thank Thee, O God, for a Prophet," Adam C. Smyth was a pupil of Sir Isaac Pitman, the originator of the shorthand system, and held a diploma awarded by Sir Isaac. He emigrated to Utah early in 1864, reaching Salt Lake City in October. Strange to say, he had never heard of the Latter-day Saints until he reached the valley. Then he became interested in the Gospel. He moved to Mendon, Cache County, where he was baptized. From Mendon he returned to Salt Lake City and for several years engaged in school teaching and the profession of music.

Joseph Smith's First Prayer

Mr. Smyth later moved to Fountain Green, then to Manti, where he directed the local choir and became a recorder in the Manti Temple, a position which he held until his death, January 12th, 1909.

Professor Smyth was an accomplished musician. He understood harmony and counterpoint, and composed many tunes and anthems. Eight of his compositions are printed in "Latter-day Saint Hymns," and six in "Deseret Sunday School Songs." Among those written for the Sunday School are "Joseph Smith's First Prayer," "Never Be Late," "Zion Stands With Hills Surrounded," "Beautiful Mountain Home," "Jesus Bids Me Shine," and "Come Along, Come Along."

GEORGE MANWARING

BIOGRAPHICAL SKETCH BY MRS. L. A. STEVENSON

George Manwaring was born in Sandback, Cheshire, England on March 19th, 1854, the son of Henry and Sarah Barber Manwaring. He had three brothers and two sisters. The family emigrated to America in 1871, after having joined the

(Continued on page 95)

"And A Little Child Shall Lead Them"

By Brother Frederick Webb
Of the Sparkbrook Branch.

THEY lived in a small house in a "court," in a rather sordid part of the West Midlands which had had a full share of the many bombs that have fallen on that city.

The five children, ages from six years to sixteen, were in the house when they heard enemy planes approaching at an early hour in the day. Father had not long gone to work and Mother was out on some errand.

The children (air-raid-wise) tumbled into the Anderson shelter, awaiting Mother, who soon joined them.

They had been in the shelter a short time when a high-explosive bomb completely destroyed their house and two adjacent houses. The blast blew the protecting metal sheet from the entrance to the shelter with such force that it was lifted high in the air, yet it returned to its original position, being followed by debris from the demolished buildings. The occupants were buried!

Gas was seeping in through a cracked pipe and only by sipping water from the scanty store were they able to retain consciousness.

At frequent intervals Sheila, the youngest member of the family, asked the Mother to pray, urging her to, "pray louder Mummy." From time to time she would recite a little rhyme that she had learned from a playmate.

God is our refuge,
Be not afraid;
He will be with us
In every air-raid.

Bombs may be dropping,
Danger be near;
He will be with us
Until the all-clear.

They remained in this extreme condition for six hours, at the end of which time they were dug out.

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Brother and Sister Harman have now a much better house in a newly developed suburb, more remote from danger. Their home is sparsely furnished, but they are thankful for their deliverance and look upon it, not as a disaster, but as an opportunity to start a better life. They have called on the Priesthood and a home Sunday School has been commenced. The District Presidency are glad to co-operate and thankful, too for the chance to open up the work in a new area.

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To some the above is just another "bomb story." To Latter-day Saints it bears the significance that the Lord is our helper and protector and will answer the prayer of the humble always. God is, indeed, our refuge.—Ed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

EDITORIAL

THURSDAY, FEBRUARY 6, 1941

An Unquestioned Sincerity

THE UNBELIEF OF ALL THE WORLD CANNOT CHANGE A TRUTH, IF IT IS A TRUTH

I REMEMBER an occasion, many years ago, when the late Apostle, John Henry Smith, and I were preaching in Arizona. A meeting was held at the request of members of the state legislature. They told us they would furnish a fine opera house and fill it with people if we would consent to preach. As a rule we rented our halls and paid for the privilege of preaching, and often did not get many to hear us, so we were perfectly willing to "consent" to do the preaching when they furnished an audience and paid for the opera house.

As I learned afterwards, a very great compliment was paid to me while I was speaking. I have heard it said, by some people, that to use the word "damn" is merely "emphasis." One of the ladies of our Church happened to be sitting near a gentleman who was rather interested while I was speaking in the opera house at Phoenix, Arizona. She heard this gentleman, in front of her, say, with "emphasis," "That fellow is an earnest preacher." In a few minutes, with "emphasis" again, he said that I was a good preacher; and finally with "emphasis," "That fellow believes every word he is saying."

That is exactly what people must acknowledge regarding Latter-day Saints, because we are absolutely converted to the divinity of the work in which we are engaged, and when we testify regarding it, we believe every word that we teach. Surely no one who has studied the history of our people can question their sincerity. The Latter-day Saints were expelled from the state of Missouri, under an exterminating order of the lieutenant-governor of that state. They were driven from their homes in the dead of winter, and left the blood-prints of their feet upon the snow and ice, as an evidence of their sincerity.

They finally located in Illinois, and after establishing a city of twenty thousand people, they were again attacked by a mob supported by the governor of the state of Illinois, and again driven from their homes. The last remnant of the people crossed the Mississippi River, upon the ice, in mid-winter. During the very night that they were expelled from Nauvoo, nine babies were born, with no shelter but their mothers' breasts; and where did they go? You have heard it sung,

"Far away in the West"—to the place that God for them prepared.

Into the wilderness they went, a thousand miles; they knew not where, only that they were following a Prophet of the living God, Brigham Young, who had seen Salt Lake Valley in vision. When they arrived on the brow of the hill, overlooking the valley, he said, "This is the place," and he could not be persuaded to locate the people in any other place.

Immediately after our people had been expelled from their homes, and had gone beyond the western borders of civilization, the Government of the United States called on President Brigham Young for five hundred volunteers to fight the country's battles in Mexico. Our people had been driven from their homes several times; they had been robbed of their property; scores of their number had been murdered, and many of their women had been outraged; yet they responded to this call. The messenger was told by President Brigham Young: "You shall have your men."

Within forty-eight hours, as I remember it, the required number had been enlisted. Our people had been expatriated; they had been expelled from their homes, and when they had appealed to the head of the nation, they were told, "Your cause is just, but I can do nothing for you."

The Mormon Battalion was mustered into service and went to California. They later worked on the identical ground where gold was first found in California. Upon their return to Utah, they begged the great Pioneer to go on to that rich country, but he said: "No, this is the place that God has prepared for the Latter-day Saints; we will stop here."

In view of the sacrifices made by our people, there can be absolutely no doubt of their faith, no doubt of their sincerity. Do you think that a handful of people would go on, year after year, spending nearly £1,000,000 per annum for the privilege of proclaiming a message of life and salvation, if they had any doubt regarding the divinity of the work in which they are engaged? They have absolute faith in that which they teach, and no reasonable person can doubt their sincerity, if he will but stop and look at the fruit that the Latter-day Saints bring forth in their lives.

I leave with you my testimony that the Gospel of the Lord Jesus Christ has again been restored to the earth; that spiritual manifestations are enjoyed in the Church.

"Oh," says one, "I don't believe a word of it"; but let me say, all the unbelief of all the world cannot change a truth, if it is a truth. People may say, "We do not believe this testimony of Joseph Smith; we do not believe that heavenly beings appeared to him."

God lives; Jesus is the Christ; Joseph Smith is a prophet of the living God; we have the truth; and may those who know it, so live that those who know it not may investigate the plan of life and salvation and obtain eternal life, the greatest of all the gifts of God to man.

—President Heber J. Grant.

Faith And Prayer

By Brother (Sergt.) Frederick Neal

THE following is the slightly abbreviated text of a talk given by Brother Frederick Neal of the Catford Branch, London District, before a meeting of the L.N.E.R. Temperance Society in Middlesbrough, as reported in the "Star" of December 26th, 1940. He is serving as a Sergeant in the R.A.S.C.

Can the Father in His Justice
Burn in everlasting flame
Souls that, sunk in foulest squalor,
Never knew the Father's name?

Could pride and vain presumption
Claim to grasp where angels grope;
'Tis not God, but man's blindness
Dims the deathless Star of Hope.

—"Woodbine Willy."

I AM indeed grateful for this opportunity to speak before so interested an audience and I trust that I may be endowed with wisdom in what I say, so that it will be of benefit to us all. This is a temperance meeting and I ask you to bear with me when I say that I will diverge from your usual topic and enter into a somewhat different sphere of religious discussion.

I was able to attend one of your local churches this morning and I was impressed at the size of the building, but when I entered and saw the congregation I was dumbfounded, for they numbered but eighteen souls.

I wish to deal first of all with Faith in our Lord, and I should like to make this statement; that I think the world today is lacking Faith, not only in God, but in themselves.

Whilst in France, after the entry into Belgium of the enemy, we were ordered up to a certain town and we travelled all night, finding ouselves in a country lane at eight o'clock in the morning. The enemy aircraft attacked us. They kept circling and diving, bombing and machine-gunning the whole time. All of the men in my small company had sought what shelter there was available, lying in ditches and under those lorries that had not been burnt.

The enemy 'planes kept above for what seemed an eternity, and I heard screams and cries from broken men, some of them crying out "O, my God." I didn't think they knew of His existence. I lay in the roadside at the very last lorry and I felt the bullets fairly skimming my back. I prayed then as I have never prayed before in my life. As soon as a lull came I arose and found that out of eight of us lying together, I was the only one who had no injury at all. Five of them were dead. After I had attended to the injured I went back to my lorry to see how I had been protected, and I discovered that my position had been such that my body had not been covered at all.

It was indeed an answer to my prayer for safety, and an answer to the prayers of my folks at home who, I know, are praying for my safe return.

When we were born we were given life by our Father in heaven, and we still keep connection with Him through our

spirit. Whether we are mindful of His presence or not, there is always some time when our spirit cries out to God for help, and then it is that our Faith is put to the test.

Now I come to a very important point. This is a question that everyone should have in mind and be able to answer. Have we instilled enough knowledge in our children to enable them to have faith in God. Your answer will tell you whether or not you have done your share toward furthering God's work in this world. It is a world of strife, but in spite of all its viciousness we cannot deny the fact that the love of God in every country would mean the salvation of mankind and would make this world a paradise unto itself.

Now to the task in hand, for we must face the present and also prepare for the future. Remember, "The mill cannot grind with the water that is past," and we must watch that the current does not return. Have you stopped to think of the future?

When this strife ceases, as it will some day, we shall find in this country a vast army of youth eager to return to civil life and home. How many will be able to pick up the threads of life where they left off to join the forces? There will be hundreds of thousands left workless and homeless for maybe a short while, and that will be the chance that Satan awaits to catch them all, including you and me. Uncertainty and temporary despair, perhaps through bad organisation, will leave the youth of the future standing ready to accept anything to while away idle hours. Intoxicating liquor will trick many and will speed them down the backward path, for they will lack a sense of right and truth. Other evils await them, but the greatest of all is the lack of knowledge of the existence of God.

Many organizations are doing a great work today in aiding men in the forces and helping them to forget their troubles, but we need all the finance that is being spent to make a reserve for the future when these people will be left waitng for the hand of someone to guide them along the straight and narrow path—or to push them in the opposite direction. I ask you now to spare no effort to prepare for this time. Above all, make sure that your children know that God is their Maker; that when the time of test comes for you, you can say that you have done your duty and be able to thank God for his goodness unto you.

I am grateful for this opportunity of speaking to you on this occasion, for I feel that whatever our religion may be, we should have one common cause at heart, and that is Faith in God with a realization that we can go to Him in prayer if we feel that we are burdened and need comfort and help.

I am glad to say that I feel that it is due to the fact that I do not smoke or drink that I was able to endure the long tramp to Dunkirk which I reached without a stop. I started with twenty-seven men and arrived with only three. I feel that this was the fulfilment of a promise of the Lord, "They shall run and not be weary; they shall walk and not faint." I hope I may be able to present facts to you concerning people who observe the laws of clean living in all of its ways at some future

time and I trust what I have said tonight may be of benefit to you.

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To "Millennial Star" readers.

Be faithful, for the time is ripe, when the pleasures of life may tempt us away from our Gospel, and if you should doubt the spirit of fellowship in our Church, then do as I have done for a long time now. Go to a different church or chapel Sunday morning and then go back to your own meetings in the afternoons, and I promise you that your doubts will be destroyed. What a pleasure it will be for you to enter a Latter-day Saint hall and feel the presence of the Holy Ghost in the midst of the Priesthood. It will strike through your whole being.

Give the Gospel to your children and your children's children. Live the Gospel yourselves, so that people will see that it is something worth having.

I leave with you, through the medium of these pages, my testimony: That this Gospel is true; that Joseph Smith was a prophet of God; and that God does hear and answer our prayers at all times.

I beg of you to be patient with your brethren who, I know, find it a task to stand up every week and say something for your spiritual welfare. It behooves each and all to be Missionaries of a sort to make our religion felt and keep its place in the world. "By their fruits ye shall know them." So let it be.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another. . . .

"It is good neither to eat flesh nor drink wine, nor anything to whereby thy brother stumbleth, or is offended, or is made weak."

MAY GOD BLESS YOU ALL, AND BRING PEACE IN HIS GOOD TIME.

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DEATH

RATCLIFF — Sister Lilian Ratcliff, faithful member of the Bradford Branch and a conscientious worker in the Relief Society, passed away on Wednesday, 15th January. Interment took place at the Undercliff Cemetery on the 18th January. Brother John C. Harrison was in charge of the ceremony held at the Bradford Chapel and he also dedicated the grave.

A memorial service was held in the Bradford Chapel on the 26th January, at which District President Herbert Walker paid tributes to Sister Ratcliff.

PLEASE NOTE:

The SUNDAY SCHOOL BOARD regret to announce that the Lesson Outlines for 1941 have not yet arrived from U.S.A.

This is no doubt due to the difficulties of ocean transport, during war-time.

Will the teachers in the Sunday Schools of the Mission endeavour to carry on by reviewing the 1940 study course?

Gold And The Gospel

From the Instructor

A QUESTION has been asked, "Did Martin Harris ever recover the amount—£600—which he advanced for the printing of the first edition of the Book of Mormon?"

As a matter of fact, Martin Harris seems to have been reimbursed for his "investment" in the Nephite Record. It was thought only proper that, since Martin Harris, had been so generous with his money as to pay for the publication of the work, he should hold the books—five thousand copies—as security. And this he did. As the books were sold, the net amount was apparently received by him. The cost of the publication was 2/6 per copy, the selling price 10/-, and so, presumably, Mr. Harris received the difference between these two figures, minus the cost of handling. All this, of course, was only right and proper under the circumstances.

If, however, Martin Harris had not been reimbursed for this outlay, he would only have been doing what other well-to-do men of the period, and since, did under conditions that were not dissimilar. For, somehow, the spirit of the New Movement in Religion made the love of money utterly insignificant, not to say ignoble, compared with the love of the work which Joseph Smith was sacrificing every ounce of his being to establish, and getting nothing out of it in a material way.

Once, at a conference of the Church, in November, 1831, the elders, one after another, rose to speak their feelings. Each of them testified that he was willing to dedicate all his property to the Lord. Among these were Martin Harris, Newel K. Whitney, Peter Whitmer, Oliver Cowdery, David Whitmer, Frederick G. Williams. It was in the period when the law of consecration was in the emergence. The Prophet, when he spoke, said: "Brethren, I have nothing in the way of earthly goods to give to the work of the Lord, but I dedicate myself and my family to Him!"

It must have been this fact and this spirit that moved rich men to unusual generosity toward both the Prophet and the Cause.

There was Joseph Knight, for one. Joseph Knight was a prosperous farmer and mill owner in Colesville, Broome County, New York. He had been converted to the claims of Joseph Smith when the young man was working for him during the interim between the first visit of Moroni to the Prophet and subsequent visits. For while Joseph and Oliver were working on the translation of the Record, in Harmony, Pennsylvania, Joseph Knight supplied them with provisions as long as they were there. Years later, this man, now old, and frail, and exiled for his faith, died at Mount Pisgah. His property had gone for the Cause.

Then there was Thomas Grover, one of the earliest converts. Brought into the Church by the Prophet himself, in 1834, in Freedom, New York, he went to Kirtland on a visit. Joseph

Smith, when Brother Grover knocked on the Prophet's door, exclaimed, "Brother Thomas, if ever God sent a man, he sent you to me now. I want to borrow every pound you can spare." The two sat down and talked the matter over, with the result that Brother Grover lent him the money. Later, when he moved to the place, the Prophet, according to his promise, offered him the money he had borrowed. But Brother Grover refused to take it. "I have enough, Brother Joseph, for my own requirements," he said, "and I do not need this." On several other occasions, before and after this, he had made outright gifts of money to the Prophet. For he himself was a man of means.

In 1852, forty missionaries were called in Salt Lake City, to go to China, Siam, Hindoostan, Australia, the Hawaiian Islands, and South America. "On reaching San Francisco," says one of the missionaries, A. M. Musser, "the elders were practically stranded. Transportation was the great desideratum. At this time Elder Horner, who was living at San Jose, came to our relief." It was found, on inquiry, that the group would need £1,250 to take them to their destinations. "Of this sum the elders had collected £150. The balance, Brother Horner voluntarily furnished us, and we were all soon sailing for our respective destinations."

These are only a few instances out of many that could be given to show the spirit in which the well-to-do members of the Church contributed of their means to the Cause.

The secret lies in their conversion. They were really converted. That is, they were *changed.* Before, they regarded money as the one thing that was desirable in life, since it could be used to purchase everything else—except one. That exception was religious truth. Here it was absolutely valueless, for poor men and rich men are equal before the throne of God. When, therefore, these men joined the Church, the Church became the centre of their interest and wealth switched to the periphery.

That is the way it has always been. Salvation is the one thing that money cannot buy, and when one's interest is centred on salvation, all other things take a secondary place. Then money becomes a means to further the purposes of God.

SWITZERLAND CARRIES ON.

In a letter recently received by one of the London Saints from relations in Switzerland, the following news was contained:

"On the 7th and 8th September, 1940, the members of the Church in Switzerland were asked to attend a two-day convention in Basel at the newly built chapel. 1,200 persons attended and 340 were present at the Sunday School session."

Brief and fragmentary, but bespeaking the spirit of the Latter-day Saints under the most trying conditions.

THE NEED FOR COMMUNICATION BETWEEN HEAVEN AND EARTH

(Continued from page 84)

be wisdom in God that ye shall read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost. And by the power of the Holy Ghost, ye may know the truth of all things." (Moroni 10: 3-6.)

Yes, Jesus and many scriptural writers taught that our Father in Heaven, full of love and mercy for His faithful children, gives knowledge and other needful blessings to those who worthily seek Him. And the most important knowledge of all is that He lives, that Christ is our Redeemer and that the Gospel is a divine plan—the only plan—of being saved in the presence of the Father and Jesus Christ, our Redeemer. And no individual can get this knowledge except by divine revelation. But everyone may get it by complying with the conditions.

As a result of Christ's coming, all men will be redeemed from death, and live eternally as resurrected beings, His worthy Saints in His glorious presence. Thanks to be God!

★

STORIES OF SOME OF OUR HYMNS

(Continued from page 86)

Church of Jesus Christ of Latter-day Saints. They settled first in Salt Lake City and later permanently in Springville, Utah.

As a young man in England, George was apprenticed to a draper, and his artistic nature expressed itself in soft lines and lovely colours.

Whilst George Manwaring's ancestors were at one time wealthy and owned estates in England under a lordship, George himself had few advantages. He was self-taught, but not uneducated, and had high ideals. As stated before, he had artistic temperament and a love for nature, and one of the happy memories of his life in England was of gathering the dainty yellow primroses which grew in the meadows.

After joining the Church and going to Utah he began to write, expressing his feelings and emotion in poems, many of which have been set to music. The one best known is "Joseph Smith's First Payer."

Other hymns composed by George Manwaring are, "We Want to See the Temple," an old favourite of forty years ago, "Day of Rest," "Welcome to Our Union Meeting," "Sacramental Hymn," "Beautiful Mountain Home," "Sing and Pray," and "Welcome, Happy Sunday." Also "Sweet Sabbath Day," "Children Gladly Join and Sing," " 'Tis Sweet to Sing the Matchless Love," "Welcome, Welcome," "We Meet Again in

Sabbath School," "Lord we Ask Thee 'ere we Part," "Sing we now at Parting," and many others, the original copies of all being now in the possession of his family. Ten of these are published in "Deseret Sunday School Songs." He was of a deeply religious nature. This perhaps inspired the writing of so many poems of a sacred character.

He was but 35 years of age when he died. Weakened in body he succumbed to pneumonia on July 7th, 1889.

To those who sing his sweetly simple songs these words of the poet Aldrich have a deeper meaning:

They do not die who leave their thoughts
Imprinted on some deathless page.
Themselves may pass, the spell they wrought
Endures on earth from age to age.

★

TRANSFERS

Sisters Violet Thomas and Gwendoline Farmer, who have laboured in the Sheffield and Leeds Districts, were transferred to the British Mission Office on Wednesday, January 29th.

DOINGS IN THE DISTRICTS

London

On Sunday, January 12th, the following were sustained as members of the Luton Branch Presidency under Brother William H. Gadd, President: As First Counsellor, Brother William H. Smith, as Second Counsellor, Brother Sydney Lee, and Brother Alan E. Osbourne as Branch Clerk.

Manchester

On Saturday, January 18th, a cinema show, consisting of four films, was given in the Rochdale Branch Hall by Mr. Halstead. "A Tour of New York" and "Joan of Arc" accounted for the first part of the programme, whilst a "talkie" and the antics of Harold Lloyd were greatly appreciated during the period following the interval. 56 persons attended and refreshments were served by the Relief Society.

Newcastle

A social evening, followed by a supper, was held under the direction of the South Shields M.I.A. in the branch hall on Tuesday, January 28th. Sister Gwen Johnston conducted the concert programme which consisted of various items and an enjoyable evening was climaxed by the supper served by the M.I.A. officers.

Sheffield

Irene Bailey, daughter of President George Bailey of the Sheffield District, was baptized on Sunday, January 19th, in the Sheffield Chapel. The ordinance was performed by Brother G. H. Maybury, at present serving in the R.A.F., and the confirmation was performed by President Bailey.

The Rawmarsh Branch Sunday School was re-organized on Sunday, January 26th, with the following as officers: Superintendent, Brother John Snow; First Assistant, Sister Elsie May Quinney; and Second Assistant, Sister Olive Snow.

★

Have You Seen "BRIGHAM YOUNG"?

★

. . . AND FINALLY A LITTLE HUMOUR

Letters received at the Mission Office often contain requests for several departments. Consequently they are split up and handed to whom they concern. As a result, the Bookstore received this instruction one day, being the closing lines of a letter:

". . . for the safety of all the Saints in London will you please send me some Monthly Branch report sheets and some financial Form C sheets.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
L. D. S. Hall,
35, Brinton Terrace,
off Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station.

"INSTRUCT and edify each other, that ye may know how to act and direct My Church, how to act upon the points of My law and commandments which I have given, and thus ye shall become instructed in the law of my Church."—Doctrine and Covenants 43: 8, 9.

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